

October 14
1937

Millennial Star



Keystone Photo

Gateway To Peterhouse College, Cambridge

Rightly is Mormonism known as "The Gateway to Happiness."

(See page 657)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 41, Vol. 99

Thursday, October 14, 1937

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN
Publisher
RICHARD R. LYMAN
Editor
PARRY D. SORENSEN
Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them.—Genesis 1: 26, 27

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THIS WEEK'S COVER—

Oldest and one of the best known of Cambridge's colleges is Peterhouse College, founded in 1284 by Hugo de Balsham, Bishop of Ely. A picture of the College, as seen from the gateway, is featured on the *Star* cover of this week. October marks the beginning of a new academic year among the universities of the country.

Just as the universities open the gates of knowledge and higher learning to all who enter therein, so does Mormonism provide "The Gateway to Happiness," with its restored Gospel of Jesus Christ. (See article next page.)

THE GATEWAY TO HAPPINESS

By PRESIDENT MERRILL D. CLAYSON

Of the Southern States Mission

“**M**EN are that they might have joy.” (II Nephi 2: 25) Thus spake the Book of Mormon Prophet, Lehi, in days of old. Centuries later, Joseph Smith, the Prophet, said: “Happiness is the object and design of our existence, and it will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness and keeping all the commandments of God.” From this it would seem that the very purpose of man’s existence was happiness.

The mere fact that humanity as a whole is frantically engaged in the quest for happiness, shows the recognition of its importance. Opinions of how it is obtained are as varied, different and contrasting as human nature itself. Many are seeking it directly in the glamorous, the sensational and what seems to be the immediate short cuts of existence. With money they try to buy it. Pleasure to them is not a recreation, a deviation, or a rest. It is not the means to an end but the end itself. They become pleasure-mad. They are thinking selfishly only of themselves and their personal satisfactions. They are receivers, not givers; consumers, not producers. They return from their quest hungrier than ever for happiness, and farther away from it than when they started.

From the speech and practices of many people it is evident that immorality is considered the road to happiness. King David of old was a great man, and in most ways a good man. He desired Bathsheba, his neighbour’s wife. So he had her husband disposed of and took her. Then the Prophet Nathan came to David, and through a fable made vivid his sin. In remorse and sorrowful repentance he was forced to admit: “I have sinned.” That which he thought would give him happiness brought only sorrow. His clouded vision was clarified and he saw too late that immoral conduct brings misery, sorrow, and disgrace.

Money is often a factor in happiness. When influence is measured in terms of it rather than in terms of a fellowship with God, the greatest happiness can never result. When money becomes the end rather than the means to an end, only selfishness and unhappiness will follow. When the possession of money kills the urge in man to grow, achieve and give his innate capacities a chance to reach maturity, it becomes a curse. Solomon built up the richest and most splendid kingdom of his day. His wealth exceeded that of any king or queen known; but yet he died resented by his people, rejected by God, and a most unhappy man. When money is used to keep a few in luxury and the great masses in serfdom, complete happiness never exists.

Some time ago a young man apparently believed that to kidnap a rich man’s child and collect a large ransom would bring him happiness. He lured the girl from her school, sent the ransom notes to her father, and later exchanged the girl’s body,

in pieces, to her father for the money. The flight for his life, his capture, the trial and his sentence to be executed, all followed. Thus ended a mad quest to obtain happiness by immoral methods.

I sent a letter to him in the San Quentin Prison, telling him that I was engaged in religious and character education, and asked him the question: If you could give the youth of the world a message that might save them from meeting the sad end you are soon to meet, what would you say? A few hours before his execution he wrote me his last message to the youth of his country.

"Dear Mr. Merrill Clayson:

"If I could raise my voice to all young people with a message it would be, 'Follow God as dear children, walking in love even as Christ hath loved us'.

"All evil and crime are the works of Satan. Tell your young people to pray daily and study the Holy Scripture, watching that they enter not into temptation. Great is the reward of the righteous. There is an eternity of joy and abundant life for every man who believes in Jesus Christ and keeps His word.

"My horrible past has been the result of rejecting the grace of God and living against the spirit of Jesus. Let my horrible example arouse young men to cling steadfastly to Christian faith and daily charity.

"May God bless you and your young people.

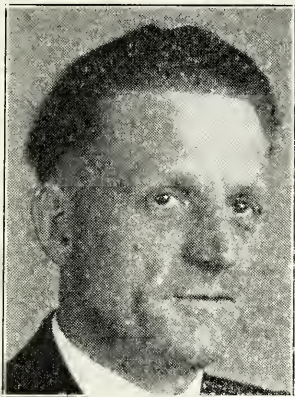
"Sincerely,

"WILLIAM EDWARD HICKMAN."

That which he thought yesterday would give him happiness, to-day his clearer vision sees will give him only sorrow.

When man seeks happiness selfishly to satisfy his own appetite. When his aim is to feed only the carnal desires and low ideals, sorrow and not happiness results.

Alma, the Book of Mormon Prophet, in attempting to clarify his wayward son's vision of life, said: "Wickedness never was happiness." In that sublime statement rests a great philosophical truth. If believed and practised, it would lift mankind from chaos and sorrow. If all of this is not happiness, how might we define it and what is the path that leads to it? The Shorter Oxford Dictionary (1935) defines it as, "The state of pleasurable content of mind which results from success or



Merrill D. Clayson

Recently appointed president of the Southern States Mission, President Clayson was a travelling missionary in Great Britain. During 1921-24, he presided over the Manchester District.

He has had wide experience in the field of education, being principal of the South High Seminary in Salt Lake City at the time of his appointment as mission president.

the attainment of what is considered good."

Jesus said, "The Kingdom of God is within you." Just so is happiness a product of the inner self. Happiness does not occur alone but is the companion to or the by-product of an elevating thought or progressive act.

When man selects and uses the laws of truth which bring the greatest benefits and growth to himself and his fellow men, happiness comes. Jesus said, "And ye shall know the truth and truth shall make you free." (John 8: 32) Truth has always been the mother of happiness and Mormonism embraces all truth. It is not static and retrograding but active and elevating. The poet said, "it is a running stream, not a stagnant pool."

The Lord said to Moses: "This is my work and my glory to bring to pass the immortality and eternal life of man." (Moses 1: 39) As man achieves and expands, thus approaching God's expectation of him, happiness blossoms in his soul. If we are truly happy, we will be in harmony with nature, our fellow men and God.

"Happiness is complete health" is the assertion of Doctor John A. Widtsoe in his book: *The Programme of the Church of Jesus Christ of Latter-day Saints*. That would embrace health in all fields of human endeavour; physical health, mental health, social health, and spiritual health. A person may enjoy physical health but not mental health; he may possess mental health but not spiritual health. Therefore, a man may be physically happy and yet not enjoy spiritual happiness. Likewise, people could be mentally happy and lack social happiness.

Does Mormonism in its philosophy and working organization furnish its members the possibilities of physical, mental, social and spiritual happiness? Physical happiness is probably the most visible of these four forms. The Church of Jesus Christ of Latter-day Saints has always held that the physical body and the spirit were closely related, that the body is the home of the spirit, and that each may help or retard the development of the other. It has been guided and inspired much by the oft quoted statement, "The spirit of God cannot dwell in an unclean tabernacle." It has therefore placed great stress on the proper care of the physical body.

Mormonism has taught its people to live in moderation: to eat right, sleep well, enjoy recreation, and be industrious. In February, 1833, the Lord gave Joseph Smith the revelation on the Word of Wisdom. (D. & C. Sec. 89) This revelation outlined in general the foods that were good for man's best health and also what man should abstain from. This has been the criteria for the care of the body among the Latter-day Saints.

As evidence that all of this is giving its people superior physical health, let us turn to the latest health year book of the League of Nations. The average death rate for six leading nations was fourteen per thousand, while with the Mormons it was only 7.5 per thousand.

Mental development has always been of paramount concern to the Latter-day Saints. Joseph Smith's revelations said: "Study and learn, and become acquainted with all good books,

(Continued on page 668)

PLANTING SEEDS

By PRESIDENT JOSEPH JACOBS

of the Palestine-Syrian Mission



WHILE on the boat going from Trieste, Italy, to Beirut, I had for my cabin mate a young man who was a citizen and native of Iraq. He had been to Columbia University in New York for the past three years studying under the sponsorship of his government and was on his way back to his native land to put his talents and knowledge to work in helping to build the country. He had obtained his master's degree and was well along toward his doctorate. During his stay in New York his room-mate was a returned Mormon missionary from Farmington, Utah.

While I was talking with this Iraq citizen he produced the common password in all the world for friendship—the inevitable package of cigarettes—and offered me one. But

Teaching by Example

“By their fruits ye shall know them,” is an oft-quoted Biblical teaching, illustrated very forcibly by the accompanying narrative. Mormons are known in many lands and many climes for their abstinence from alcohol, tobacco, tea and coffee, as taught by the Word of Wisdom, divinely revealed to the Prophet Joseph Smith. President Jacobs, the author, was recently appointed to preside over the Palestine-Syrian Mission and the event related in this article occurred while he was journeying to his field of labour.

before I could thank him for the proffered cigarette and refuse, he hastily withdrew the packet with apologies, stating that he learned from his room-mate in New York that we Mormons do not smoke and that we abstain from alcoholic drinks of any kind and also do not use tea or coffee. He further stated that I was wise for not using such things and that he wished he were not using them.

I recalled the Master's injunction to His disciples to the effect that they should let their light so shine that the world may see it and glorify their Father which is in Heaven.

Here was a concrete example where a member of my Church who through his example had taught this scholar from ancient Babylon (for that is where Iraq is) that we have a higher conception of morals, that we practise our teachings, and that our teachings are so good that he wished he could follow them.

The returned missionary from Farmington didn't know that his room-mate would be so impressed with the Mormon teachings that in the Adriatic Sea another Mormon missionary would see the results of silent teaching by example. Action is far more effective than words. We never know where or when our acts will bear fruit. In the most unlikely place and time we may see the results of our actions and words.

As members of the Mormon Church let every man, woman and child take advantage of any opportunity presented to set

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THE MESSAGE OF CUMORAH

By Elder H. Wayne Driggs

"JUST what does Hill Cumorah mean to you?" asked the teacher of the Gospel Doctrine Sunday School Class.

"The place where Joseph Smith found the Golden Plates," answered one member."

"A spot near Palmyra where the Lord instructed one of His prophets to hide the records of the Nephite people," responded another.

"A hill in the western part of the state of New York where an angel of God appeared to the boy prophet," added a third.

And so it ran through a score of answers, each one of which bore the same central theme— Joseph Smith—the visit of an angel—the Golden Plates. To a sincere Latter-day Saint who believes the Gospel these truths are self-evident and without price. He *knows* what Joseph Smith, the visitation of an angel and the Golden Plates have given to enrich his life. In a sense these stories are for him inseparably connected with thoughts of "life more abundant": and the Golden Plates are his present Ark of the Covenant. He is satisfied, therefore, when asked to explain the significance of Cumorah to relate merely these stories of the Book of Mormon's advent. But what can

The Cumorah Pageant

On the slopes of historic Hill Cumorah, where the Prophet Joseph Smith received the Golden Plates of the Book of Mormon from the Angel Moroni, a pageant depicting the message of the Book of Mormon is presented annually by missionaries and members of the Eastern States Mission. Crowds total-



ling 16,000 saw the two performances presented this year.

From the pen of the author of this year's pageant, "America's Witness For Christ," comes this interesting story of the Cumorah pageant and its message of truth and hope. Elder H. Wayne Driggs is assistant professor of English Education at New York University and is first counsellor in the Bishopric of Queens Ward, New York Stake.

these tales—for tales they really are to the non-Mormon—mean to one not interested in the Joseph Smith story? Nothing more or less than fanciful fiction from which a great faith has sprung. It is not strange then to hear such a person say of Mormonism, "Oh, yes, I know of that creed. They are believers in Joseph Smith and his Golden Plates."

There is an old axiom in education which runs: "In order to insure learning one must go from the known to the unknown." In other words the true teacher must meet his student upon the ground of common understanding and from that point bridge the gap to the new fact. If this principle need be used in the learning of physical laws, how much more need it then be applied to the gaining of spiritual truths. But how does

this educational philosophy fit into the discussion of the message of Cumorah? Just this way. As believers in the story of Joseph Smith we can best lead others to a knowledge of its worth by beginning with the story of Christ as *they know* and accept it. The Book of Mormon has nothing startling for the world unless it can make *their* Jesus live anew! Why not open its pages for the seeker of truth and let them reveal more facts about the Saviour. Of course we shall need to assemble and interpret the stories found there when comparing them with the Bible account of the Lord. But it is these *new* stories of Christ and not the account of the Book of Mormon's origin that is more likely to lead the investigator of our faith to ask, "Oh where did you find such gems of truth?"

When the Saviour is made to live again through the words



Hill Cumorah and the Angel Moroni Monument

It provided the setting for the pageant.

of another witness, it cannot help but make people ponder deeply about the origins of Mormonism, be they stranger than fiction.

Such was the central purpose of the pageant "America's Witness for Christ" which was presented at the Hill Cumorah this past July. No attempt to mention Joseph Smith—the visitation of an angel—or the Golden Plates came until its close. Until that time the thousands of persons who witnessed it saw and heard only the stirring prophecies concerning Christ as they were given and fulfilled to the peoples of the American Continent. With the words of the Saviour, "Behold, I am Jesus Christ who now descends unto you" ringing in their ears, the audience then listened to the Epic Reader of the pageant explain that the great story of the play had been taken from a record known to the world as the Book of Mormon. A few comments by non-Mormons who were there can best indicate whether or not these people were interested to know more of Mormonism's origin.

A CATHOLIC—Most impressive. That really made my Saviour live.

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THURSDAY, OCTOBER 14, 1937

EDITORIAL

THE WIDOW'S MITE AND THE RICH MAN'S MILLION.

Tithing is older than Israel. Jacob said, "And of all that thou shall give, I will surely give a tenth unto Thee." This was his promise to the Lord. Speaking to us in these modern times, the Lord through the Prophet Joseph Smith says, "They shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever."

Jesus Himself regarded the strong words of the Prophet Malachi as of such importance that he quoted them to the Nephites, declaring them to be the words of the Father.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house." (III Nephi 24: 10)

While the preaching of the Gospel and observance of prayer are important, if we stop at preaching and at praying, as too many do, "it is as if a tree should value itself on being watered and putting forth leaves, though it never produced any fruit."

President Heber J. Grant, who has recently delivered so many messages of faith and inspiration in the various parts of the European Mission, summarizes in the *Juvenile Instructor* (Vol. 61, p. 183) the importance of tithing and the richness of the blessings which come to those who observe the tithing commandment:

"The law of financial prosperity to the Latter-day Saints, under covenant with God, is to be an honest tithe-payer, and not to rob the Lord in tithes and offerings. Prosperity comes to those who observe the law of tithing; and when I say prosperity I am not thinking of it in terms of money alone, although as a rule the Latter-day Saints who are the best tithe-payers are the most prosperous men financially; but what I count as real prosperity, as the one thing of all others that is of great value to every man and woman living, is the growth in the knowledge of God, and in a testimony, and in the power to live the Gospel and to inspire our families to do the same. That is prosperity of the truest kind. I would rather die in poverty knowing that my family could testify that, to the best of the ability with which God has endowed me, I observed His laws and kept His commandments, and by my example had proclaimed the Gospel, than to have all the wealth of the world."

The law of God is that one-tenth of our interest annually we must contribute to make possible the progress and advancement of the kingdom of our Heavenly Father. In accordance with this command he who receives much is expected to contribute much; he who receives little is only expected to contribute little. The command is a strong one, but the reward and blessings to those who live in accordance with its requirements are rich and outstanding and are correspondingly great:

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Malachi 3: 10)

To all who pay the tithe the promise is the same. The widow's mite brings a blessing as great as does the rich man's million. That is in accordance with the justice of the Gospel of our Lord. Those who live in accordance with the real word must bring one-tenth of their annual interest to the Lord. It is important that even those who are rich learn to pay in full. They are commanded to give one-tenth. It will be easier to do this and the blessing will come more surely if we learn to give regularly and systematically. A proper spirit of giving makes the tithing a holy fund and it is with means thus sanctified that the material affairs of the Church are to be carried on.

While all have not by any means paid a full tithing, this law of the Lord, in this last day and dispensation, has been a success. In the Church there are more than a thousand wards, nearly all of which own chapels and recreation centres. These, without exception, are all free from debt. This desirable condition has been made possible because of payments in the form of tithes which devoted members of the Church have made.

Nine magnificent temples have also been erected. Two of these have been taken from the Church by mobs. The other seven are in successful operation. Thousands of people have gone through these sacred edifices in a single day to receive blessings for themselves and salvation for their dead kindred. The faithful devotion of Latter-day Saints to the law of tithing has made possible these desirable conditions.

In His wisdom, our Heavenly Father has had in mind from the beginning that funds of a financial nature would be required in order to carry on the mighty work of bringing salvation to mankind. The Lord Himself looked upon this requirement as being of such importance that the payment of tithes has not been given by Him as a suggestion that contributions might be made, but from the very beginning the payment of tithes has been one of God's outstanding commands.

The Gospel is to be preached by use of the printed page as well as by the spoken word; places of worship are to be constructed, social recreational centres are to be built; the hungry are to be fed, the naked are to be clothed, the widows and the fatherless are to be visited; temples are to be constructed. Christ said: “Go ye into all the world and preach the Gospel to every creature.” Note that this preaching is not limited to those who are living. It applies also to the dead and the unborn children of God. Church activities in our temples include salvation for the dead.

“It is more blessed to give than it is to receive.” Thus spake Jesus, the Son of God. Unless the followers of Jesus Christ are willing to give of their time and of themselves, not only liberally but lavishly, the work of the Master cannot go forward with a reasonably satisfactory growth.—RICHARD R. LYMAN

FAITH AND BELIEF

By Elder James E. Talmage

FAITH in God is the first, the fundamental, the basal principle of the Gospel; as, indeed, faith, in the more general usage of the term, is the impelling cause to activity even in ordinary affairs. Faith and belief are not infrequently confused, and the words are too commonly regarded as synonymous. An approach to identity of meaning appears in early English, consequently belief is sometimes given the more definite signification of faith in our versions of the Holy Scriptures. Belief may be nothing more than a mental assent to any proposition, principle, or alleged fact; whereas faith implies such confidence and conviction as shall inspire to action. Belief is by comparison passive, a mere agreement or tacit acceptance only; faith is active and positive, and is accompanied by works. Faith is vivified, vitalized, living belief.

Even the devils believe that

Jesus is the Christ, and so fully that they tremble at the prospect of the fate foreshadowed by that belief. (see James 2: 19) Their belief may amount even to certain knowledge, but they remain devils nevertheless. Consider the man possessed by a demon in the country of the Gadarenes. When he beheld Jesus afar off he ran to the Master, and worshipped Him, while the evil spirit by whom the man was controlled acknowledged the Lord, calling Him "Jesus, thou Son of the Most High God." (Mark 5)

Fourth Article of Faith

"We believe the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; . . ." so begins the fourth Article of Faith of the Mormon Church. The accompanying discussion of this tenet of the Church is the second of a series of articles on Latter-day Saint doctrine written by Elder Talmage.

Strikingly similar in form, yet vitally different in spirit and effect, is this testimony of the demons as compared with Peter's confession of his Lord. To the Saviour's question, "Whom say ye that I am?" Peter replied in practically the same words voiced by the unclean spirits: "Thou art the Christ, the Son of the Living God." (Matthew 16: 15, 16)

Peter's faith had already been tested, and had demonstrated its vital power. Through faith the Apostle had forsaken much that had been dear, and had followed his Lord in persecution and suffering. His knowledge of God as the Eternal Father and of Jesus Christ as the Redeemer may have been no greater than that of the demons; but while to them that knowledge was an added cause of condemnation, to him it was the power of righteous service and of eventual salvation.

In a theological sense faith includes a moving, vital, inspiring confidence in God, and the acceptance of His will as our law and of His words as our guide in life. Faith in God is a

principle of power, for by its exercise spiritual forces are made operative. By this power phenomena that appear to be supernatural, such as we call miracles, are wrought. Even the Lord Jesus was influenced and in a measure controlled by the lack of faith or the possession thereof by those who sought blessings at His hands. We are told that at a certain time and place Jesus "could there do no mighty work" because of the people's unbelief, which was so dense that He marvelled at it." (Mark 6: 5, 6) Repeatedly did the Lord rebuke and admonish with such reproofs as "O ye of little faith," "Where is your faith?" and "How is it that ye have no faith?" In glorious contrast rang out His words of benediction to those whose faith had made it possible for Him to heal and to save: "Thy faith hath made thee whole" and "According to your faith be it unto you."

If through faith Divine interposition may be secured to the accomplishment of what we call material or physical miracles, and of this the Scriptures contain copious testimony, is it consistent to doubt that faith is the appointed agency for invoking and securing spiritual blessings, even to the attainment of salvation in the eternal worlds?

Redemption from the power of death is assured to all through the victory achieved by Jesus Christ; but salvation is an individual gift, provided for all who shall establish claim thereto through obedience to the laws and ordinances of the Gospel. Faith in God the Eternal Father, and in His Son Jesus Christ as the Redeemer and Saviour of the race, and in the Holy Ghost, is essential to the securing of individual salvation. Paul forcefully declares, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11: 6)

The Scriptures abound in assurances of salvation to those who exercise faith in God. The Saviour's teachings are conclusive:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16)

And again:

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3: 36)

But who will venture to affirm that passive belief as distinguished from active faith is here implied? Can a man be said to believe in Jesus Christ in any effective and genuine sense unless that man shall strive to do the things that Christ commands? To any such inconsistent assumption the Apostle John replies:

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (I John 2: 3-5)

THE GATEWAY TO HAPPINESS

(Concluded from page 660)

and with languages, tongues, and people." (D. & C. Sec. 10: 15) Also, "It is impossible for a man to be saved in ignorance." (D. & C. Sec. 131: 6) "The glory of God is intelligence." (D. & C. Sec. 93: 36) In harmony with these divine truths the Church has proceeded.

Mental health is the most notable characteristic of new converts who join the Church and of those who live Mormonism. A oneness with God and their fellow men gives peace to their souls. Their knowledge of pre-mortal life, their understanding of this life here and their faith in future existence makes for contentment. Their belief and testimony of the Gospel and its saving plan gives solace to the heart when all use fails. No happiness could be more desired than this.

The Mutual Improvement Organization has as its aim the social and recreational well-being of the people. All of the auxiliary organizations sponsor socials for their members.

In all of its social programme Mormonism teaches the highest of moral standards in sex relationships. To them immorality is considered next to the sin of murder. If that standard of morality were adopted by humanity, the homes, the churches and the nations would experience a prosperity and happiness never yet dreamed of.

If we have happiness we must have spirituality. The Priesthood, which is the power of God invested in man to act in his stead on earth, is the foundation of the Mormon Church. By it are held all of the keys for spiritual growth and blessings. Faith, prayer, works, and an acceptance of God's plan builds spirituality. Temple work and its provision for a universal salvation adds to spiritual health.

In every club, project, meeting, and auxiliary organization in the Mormon Church there is one common aim: The building of spiritual health. What a marvellous philosophy and programme the Latter-day Saints have in action to build complete health and thus complete happiness.

There is one final test that Mormonism must meet. Is it altruistic? Jesus said, "Whosoever shall lose his life for my sake and the Gospel's, the same shall save it." (Mark 8: 35) A man may possess many talents and abilities; but if he uses them selfishly, complete happiness can never be his. To-day there are 1,800 missionaries preaching the Gospel of Christ at their own expense. The active policy of the Latter-day Saints is to give every person in the Church a chance to work and serve his fellow men without pay. Therein rests the great secret of the growth of the Mormon Church. And therein the Church meets all requirements to prove her ability to give complete happiness to her members.

Happiness, therefore, is complete health—the integration of human personality. When man uses this health to walk with the Master in the service of his fellow men, he attains complete happiness.

The Church of Jesus Christ of Latter-day Saints points the way. Nobly has she earned the title, "The Gateway to Happiness."

PLANTING SEEDS

(Concluded from page 661)

a good example. But do not expect results immediately. They will come. The farmer who throws his seed on the ground in the field does not know where each seed is falling, but he knows that he is sowing. And in due time the crop grows, but the farmer again does not know which seed produced which blade of grass, but nevertheless he knows the seed was planted and in due time it produced. So likewise our acts may not show individual results, but their cumulative total effect will bear results as does the farmer's seed.

THE MESSAGE OF CUMORAH

(Concluded from page 663)

A BAPTIST MINISTER—I can see nothing in that pageant to which a Baptist minister might take exception.

A METHODIST—It is only right to repeat that the pageant was splendidly conceived and brilliantly executed, which is the concensus of opinion of the members of my party. You should do more of this kind of work.

The Hill Cumorah has a greater message than the story of the Golden Plates. That message is contained within the plates themselves. It is the marvellous account of Christ risen and stands as a new witness to His Divinity and earthly Mission.

SCOTTISH DISTRICT CONFERENCE

Approximately two hundred people were in attendance at the evening session of the Scottish District conference, held in the Glasgow Christian Institute, Sunday, October 10th, at which President Hugh B. Brown was principal speaker. Of this number eighty were non-members. Sister Zina Card Brown, wife of President Brown, was also in attendance, and other speakers at the evening session, conducted by District President William Stout, were Elders Willard L. Fullmer, Blaine D. Parkinson, Richard S. Tanner, and Fred H. Thompson.

Speakers at the afternoon session were President Brown, Supervising Elder Albert Z. Richards, Jr., Elders

Rodney J. Shirley, Richard P. Evans, and Glen H. Grimmett. Elder Richards conducted the meeting.

President Stout conducted the morning session, at which speakers were Elders George S. Walker, Paul L. Badger, William W. Winder, Peter Martin Anderson Moyes, and Sister Marie Waldram, lady missionary. It was preceded by a testimony meeting at 10 a.m.

The Millennial Chorus, Glasgow Branch Choir, a quartette consisting of Elders Richard P. Evans, Clyde L. Barraclough, Glen H. Grimmett, and O. Clifford Merrill, and duet by Brother and Sister William Stout, furnished the music for the conference sessions.

NEWCASTLE DISTRICT CONFERENCE NOTICE

President Hugh B. Brown will be principal speaker at Newcastle District conference, which will convene on Sunday, October 17th, at Queen's Hall, Fowler Street, South Shields. Sessions will begin at 11 a.m., 2.30 p.m. and 6 p.m., with a testimony meeting preceding the morning session at 10 a.m.

The next district conference on the winter schedule is that of Manchester District on Sunday, October 24th. Meetings will be held in Rochdale in the Branch Chapel on Lower Sheriff Street, with the exception of the evening session, which will be held in Pioneers' New Hall, Lord Street.

NEWS OF THE CHURCH IN THE WORLD

RECENTLY returned to their home in Utah after spending the past year and a half among the peace-loving Polynesians of Samoa and New Zealand, President Thomas M. Waddoups and Sister Waddoups reported that Church growth among those people was satisfactory and that they are intensely religious and constant worshippers. At 8 a.m. on Sunday, when drum is sounded, eighty per cent. of the population are in their meeting houses, President Waddoups stated. After serving as president of the Hawaiian Temple for four years, President and Sister Waddoups were appointed to preside over the Samoan Mission. Three months ago, they went on a special genealogical research mission to New Zealand. President Waddoups has spent 35 years in all the major islands of the Pacific, including four years as president of

the Hawaiian Mission. Sister Waddoups has spent 18 years. Sanitation and literature could be the greatest contribution of the western world to the Pacific island people, according to Sister Waddoups. Church membership in Samoa numbers 5,000.

SOUTH AFRICAN MISSION will soon have a new chapel and recreation hall at Mowbray, Cape Province. The building is now under construction and will have seating accommodations in the chapel for two hundred. According to word recently received from President LeGrand P. Backman, the new edifice will soon be completed and three events are already scheduled to take place in the recreation hall, including the annual Relief Society Bazaar, M.I.A. Gold and Green Ball, and a presentation of the light opera "The Mikado," by members of the Cumorah Chorus.

OF CURRENT INTEREST

CHOCOLATES more than 36 years old are being exhibited in the Craven Museum in London. The box of sweets—the only edible exhibit in the museum—was a present from Queen Victoria to Quartermaster-Sergeant John S. Brown, who, along with other soldiers in the South African War, had his Christmas of 1900 brightened by Her Majesty's gift. Sentiment proved stronger than his appetite, and he treasured the red box with its portrait of the Queen and her message to the troops until it eventually passed along to Miss Brown of Skipton, Yorkshire. The box lies intact for the interest of museum visitors to-day.

AN AUTOMATIC radio-operated landing device for airplanes, now

being tested at Wright Field, Dayton, Ohio, has performed so well that it has been regarded as the answer to the blind landing problem in aviation. According to Captain Carl J. Crane, the designer and director of the Instrument and Navigation Laboratory, the device is entirely automatic, requiring no setting by human hands. All the pilot must do is to bring the plane to a definite altitude determined by a sensitive altimeter, and to place the plane within range of the ground radio facilities which operate the automatic lander. The plane then heads for the direction of the radio guiding station to make a perfect landing. Engineers at Wright Field hope the apparatus will hasten the time when a plane can be sent far distances without a pilot.

FROM THE MISSION FIELD

Arrivals and Assignments—

The following new missionaries arrived Thursday, September 30th, on board the s.s. *Washington*, and were assigned to their various fields of labour: Elders Elmer L. Barrett and Cyril J. Thorne, both of Salt Lake City, were assigned to Norwich District; Elder Dale W. Ansell, of Salt Lake City, was assigned to Sheffield District; Elders Philip L. Richards, of Salt Lake City, and David S. King, of Washington, D.C., were assigned to Birmingham District; Sister Marjorie Smith, of Ogden, Utah, assigned to mission circuit beginning in Nottingham District; and Sister Ellen B. Rose, of Logan, Utah, assigned to mission circuit beginning in Irish District.

Elder Don E. Christensen, of Redmond, Utah, arrived from the Swiss-German Mission on Tuesday, September 28th, and was assigned to labour in Leeds District.

Elder Fred A. Horlacher, of Dublin Branch, was set apart as a travelling missionary on Wednesday, September 29th, by President Hugh B. Brown, and assigned to labour in Nottingham District.

Elder C. Claude Robbins, of Blackfoot, Idaho, arrived from the French Mission on October 5th, and was assigned to the Millennial Chorus.

Transfer—

Sister May Gardner, lady missionary, was transferred from the British Mission Office on Monday, October 11th, to mission circuit beginning in Irish District.

Elder Hugh C. Brown was transferred from the British Mission Office to the Scottish District on October 11th.

Elders H. Hooper Mortensen and Reginald Hunsaker were transferred from Nottingham District to the British Mission Office and Leeds District, respectively, on October 6th.

Doings in the Districts—

BRISTOL—Members of the Plymouth Branch M.I.A. enjoyed a fish and chip supper at the Branch Hall

on Thursday, September 30th. Following the supper table games were played.

LEEDS—Sister Mabel Robertshaw, of Bradford Branch, was made district supervisor of the Y.W.M.I.A. for Leeds District at a district union meeting held in the Bradford Chapel on Saturday, October 2nd. The position was formerly held by Sister Annie Wigglesworth. A new feature of the union meeting was an M.I.A. institute at which demonstrations were given of an assembly programme and teaching methods.



Pictured above are members of the Bradford M Men baseball team, champions of the Bradford Amateur League, who were recently presented with the trophy for winning 8 out of 9 league games during the past season. Reaching the semi-finals in the Yorkshire Amateur Cup Match, they were defeated by Thornbury Trojans, winners of the cup. Reading from left to right, front row, are: Branch President John W. Bradbury of Bradford Branch, District President Herbert Walker, Elder Arthur W. Jorgensen, L. Illingworth, L. Robertshaw, Elder Marvin J. Butterworth; back row, Supervising Elder John W. Boud, Elders Ivan D. Vorhees and Alton Drysdale Merrill, Branch President Cyril Warnes of Clayton Branch, Brother Thomas I. Watkins, Elder Wilford P. Jordan, Brother Frank Haigh, and Brother Allan J. Jennings. Not in the photograph is Brother

Arthur Warnes, another member of the team.

HULL—Hull Branch held a special Harvest Festival service under the direction of Brother Arthur E. Ransom, of the District Presidency, on Sunday, September 26th. A social was held the following Monday evening, September 27th, at which the produce was sold and the money used to buy hymn books.

LIVERPOOL—The Harvest Festival of Wigan Branch was held on Sunday, September 26th. Speakers at the services included Brother Horace Heyes, John Heyes, Norman Henry Rickard and Elder Wilmer A. Nicholls, and Sister Joan Brindle recited a poem. Proceeds from the sale of produce were given to the local infirmary.

A banquet was held at the home of Brother John C. Rickard on Tuesday, September 28th, for officers and members of the M.I.A. It was decided to begin a keep-fit class in the Mutual for the coming season.

SCOTTISH — The following were baptized in the River Dee at Aberdeen on Sunday, September 26th, by Elder Peter Martin Anderson Moyes, and confirmed at the evening Sacrament meeting: George Masson Thomson and Jemima Hendry, confirmed by Elder George S. Walker; Charisma Findlay, confirmed by her father, Brother George Findlay; and Ethel Webster Thomson, confirmed by Elder Moyes.

SHEFFIELD—Sheffield Branch M.I.A. held its opening social on Saturday, September 18th. A programme of music, drama, and debate featured the evening's entertainment, and was followed by the serving of refreshments. Sister Rose B. Bailey and Brother Harry V. Bailey took charge, and Sister Florence Malm-

berg, Y.W.M.I.A. President, and Sister Lillian Clark, district supervisor, were in attendance.

MANCHESTER—Over 100 people attended the social and dance given by the Rochdale Greys football club on Saturday, September 11th. The affair was directed by Brother Richard Melling with the assistance of Mr. Kenneth Wild and Sister Elizabeth Buckley. A special feature on the programme was an accordian solo by Miss Dorcas Charlton. Refreshments were provided by the Relief Society.

Rochdale M.I.A. opening social was held on Wednesday, September 15th, with about 90 people in attendance. Sister Elsie Beet took charge, and the programme included sketches by the Beehive and Gleaner girls, vocal solos, community singing and dancing.

At a baptismal service conducted on September 25th, in Manchester Branch Chapel by Elder Ellis E. Craig, Doris Roberts was baptized by Elder Craig and confirmed by Brother Thomas Boothroyd.

Missionary basketball teams of Rochdale and London will play a basketball match on Thursday evening, October 21st, in the Territorial Drill Hall, Baron Street, Rochdale. Proceeds will be donated to charity. On the following evening, Rochdale Greys Baseball club is sponsoring a masquerade ball at the Carlton Ballroom. Music will be furnished by Johnnie Rosen and B.B.C. Dance band.

LONDON—The illustrated lecture, "Down Pioneer Trails" was given to members of Hitchin Toc H club by Elders Blaine D. Parkinson and Fred H. Thompson on Tuesday, September 21st. Arrangements were made by Brother Fred E. Simmonds, president of Letchworth Branch.

PERSONAL

LONSDALE-SOPER—The wedding of Sister Minnie Lonsdale and Brother John Leslie Adolphus Soper took place on Saturday, September 25th, at St. Matthias Church, Ply-

mouth. Both are members of the Plymouth Branch. Following the ceremony a wedding breakfast was served at the home of Sister Augusta E. Manley.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road.
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Place.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsbey:**
Thrift Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
22, Doggett Road,
S.E.6.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street,
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllunfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
96, Friargate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton - Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
L and Y Station.

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